

**Submitted Question:** Shaykh Ahmad Jibril said the treasure mentioned in Al-Kahf: 82 was not wealth. Do you know anything about this treasure?

**Answer:** Knowing *Shaykh* Ahmad Jibril's approach, it is unlikely he stated this opinion is correct. However, if he did, I have no doubt it was because he did not look deeply into the narrations, because they are not useable, as will be clarified below.

The opinion that it was not wealth is based upon two *Ḥadīths* attributed to the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. And it is attributed to 'Abdullāh Ibn 'Abbās, رَضِيَ اللهُ عَنْهُمَا, as his own personal opinion, as well as to a number of the *Tābi'īn*.

However, this is not correct. This is because the default meaning of the word "*Kanz*" in the Arabic language is wealth that is protected in a container or wealth which is buried.<sup>1</sup>

And it is obligatory to understand all words in the *Qur'ān* and the *Sunnah* according to the meanings given to them by the Arabs, until there is proof from the *Qur'ān*, *Sunnah* or consensus that another meaning is meant.

Allāh Stated:

{إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ}

{Indeed, We have sent it down as an Arabic *Qur'ān* that you might understand.}<sup>2</sup>

And He Stated:

{وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ}

{And indeed, the *Qur'ān* is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart, [O Muḥammad] - that you may be of the warners - In a clear Arabic language.}<sup>3</sup>

As for the *Aḥādīth* used, then they are the following:

A. Ibn 'Adī (d. 365 H.) said:

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مَوْدُودَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الصَّحَّاحِ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا يَزِيدُ بْنُ يُوسُفَ عَنْ يَزِيدَ بْنِ جَابِرٍ عَنْ مَكْحُولٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ عَزَّ وَجَلَّ:

Ḥusayn Ibn Muḥammad Ibn Mawdūdah told us, saying: 'Abdul-Wahhāb Ibn adh-Dhaḥḥāk told us: Al-Walīd Ibn Muslim told us: Yazīd Ibn Yūsuf told us: On the authority of Yazīd Ibn Jābir: On the

<sup>1</sup> "*Lisān al-'Arab*" by Ibn Manṭḥūr and "*Al-Qāmūs al-Muḥīṭ*" by Al-Fayrūzābādī; both under the entry: *Ka Na Za*

<sup>2</sup> *Sūrat Yūsuf*, 2

<sup>3</sup> *Sūrat ash-Shu'arā'*, 192-195

authority of Mak'hûl: On the authority of Umm ad-Dardâ': On the authority of Abud-Dardâ': On the authority of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, concerning His, عَزَّ وَجَلَّ, Statement:

{وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا}

{...and there was beneath it a treasure for them...}

قَالَ: "صُحُفٌ عِلْمٍ خَبَّأَهَا هُمَا أَبُوهُمَا."

He said: "Scrolls of knowledge, which their father hid for them."

This *Ḥadīth* is extremely weak, if not fabricated. And what follows are its defects:

1. The chain contains 'Abdul-Wahhâb Ibn adh-Dhahhâk who is accused of fabricating *Aḥâdīth*.<sup>4</sup>

Abû Dâwûd (d. 275 H.) and Abû Zur'ah ar-Râzî (d. 277 H.) said: "He fabricates *Aḥâdīth*."

And Muḥammad Ibn Şâlih Jazarah (d. 293 H.) said: "He is *Munkar al-Ḥadīth* (Objectionable concerning *Ḥadīth*). All of his *Aḥâdīth* are lies."

And An-Nasâ'î (d. 303 H.), Al-'Uqaylî (d. 322 H.) and Ad-Dâraqutnî (d. 385 H.) said: "He is *Matrûk* (Abandoned)."

Ibn Ḥibbân (d. 354 H.) said: "It is not permissible to use him as proof."

2. The chain also contains Yazîd Ibn Yûsuf who is *Matrûk* (Abandoned).<sup>5</sup>

Yes, Ibn 'Adî (d. 365 H.) said: "Despite his weakness, his *Ḥadīth* are written." Meaning his *Aḥâdīth* are not completely abandoned.

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<sup>4</sup> The following and other information can be found in the following references: "At-Târikh al-Kabîr" by Al-Bukhârî 6/100; "Su'âlât Abî 'Ubayd al-Âjurrî Li-Abî Dâwûd" 5/sheet 23, 24; "Adh-Dhu'afâ' al-Kabîr" by Al-'Uqaylî 3/78; "Adh-Dhu'afâ' Wal-Matrûkîn" by An-Nasâ'î pg. 69; "Al-Jarḥ Wat-Ta'dîl" by Ibn Abî Ḥatîm 6/74; "Adh-Dhu'afâ' Wal-Matrûkîn" by Ad-Dâraqutnî 3/162; "Al-Ma'rifah Wat-Târikh" by Ya'qûb al-Fasawî 1/513, 531 & 2/314; "Al-Majrûḥîn Min al-Muḥaddithîn" by Ibn Ḥibbân 2/147; "Al-Kâmil Fî Dhu'afâ' ar-Rijâl" by Ibn 'Adî 6/514; "Su'âlât al-Barqânî" pg. 47; "Al-Mu'jam al-Mushtamal 'Alâ Thikri Asmâ' Shuyûkh al-A'immah an-Nabl" by Ibn 'Asâkir pg. 178; "Al-Ansâb" by As-Sam'ânî 8/430

<sup>5</sup> The following and other information can be found in the following references: "Târikh Yahyâ Ibn Ma'in" by Ad-Dawrî 2/679; "Al-'Ilal Wa Ma'rifat ar-Rijâl" by Imâm Aḥmad; 1/388; "At-Târikh al-Kabîr" by Al-Bukhârî 8/369; "Su'âlât Abî 'Ubayd al-Âjurrî Li-Abî Dâwûd" 5 sheet 20; "Târikh Abî Zur'ah ad-Dimashqî" 361; "Adh-Dhu'afâ' Wal-Matrûkîn" by An-Nasâ'î pg. 111; "Adh-Dhu'afâ' al-Kabîr" by Al-'Uqaylî 4/390; "Al-Jarḥ Wat-Ta'dîl" by Ibn Abî Ḥatîm 9/296; "Al-Majrûḥîn Min al-Muḥaddithîn" by Ibn Ḥibbân 3/106; "Al-Kâmil Fî Dhu'afâ' ar-Rijâl" by Ibn 'Adî 9/151; "Adh-Dhu'afâ' Wal-Matrûkîn" by Ad-Dâraqutnî 4/137; "Su'âlât al-Barqânî" pg. 71; "Târikh Baghdâd" by Al-Khatîb al-Baghdâdî 14/333; "Adh-Dhu'afâ' Wal-Matrûkîn" by Ibn al-Jawzî; 3/213

However, Yaḥyâ Ibn Ma'în (d. 233 H.) said: "He is nothing." And: "He is a liar."

And Aḥmad Ibn Ḥanbal (d. 241 H.) said: "I saw him, but I did not write anything from him." Meaning, he had the ability to narrate *Aḥādīth* from him but chose not to.

And Abû Dâwûd (d. 275 H.) said: "*Dha'îf* (Weak)."

And Abû Ḥatim ar-Râzî (d. 277 H.) said: "He was not strong."

And An-Nasâ'î (d. 303 H.) and Abul-Fat'h al-Azdî (d. 374 H.) said: "He is *Matrûk al-Ḥadīth* (Abandoned regarding *Ḥadīth*)."

3. Likewise, there is *Idḥṭirâb* (Confusion) in the chain and the body of the *Ḥadīth* as is clear from the following narrations:

At-Tirmithî (d. 279 H.) said:

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ فَضِيلٍ الْجَزَرِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يُونُسَ الصَّنْعَائِيِّ عَنْ مَكْحُولٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ:

Ja'far Ibn Muḥammad Ibn Fudhayl al-Jazarî and others, told us, saying: Ṣafwân Ibn Ṣâliḥ told us: Al-Walîd Ibn Muslim told us: On the authority of Yazîd Ibn Yûsuf aṣ-Ṣan'ânî: On the authority of Mak'hûl: On the authority of Umm ad-Dardâ': On the authority of Abud-Dardâ': On the authority of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, concerning His Statement:

{وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا} سورة الكهف آية 82

{...and there was beneath it a treasure for them...} *Sûrat al-Kahf* Verse 82

قَالَ: "ذَهَبٌ وَفِصَّةٌ."

He said: "*Gold and silver.*"

...then At-Tirmithî continued:

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يُونُسَ الصَّنْعَائِيِّ عَنْ يَزِيدَ بْنِ يُونُسَ جَابِرٍ عَنْ مَكْحُولٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ.

Al-Ḥasan Ibn 'Alî al-Khallâl told us: Ṣafwân Ibn Ṣâliḥ told us: Al-Walîd Ibn Muslim told us: On the authority of Yazîd Ibn Yûsuf aṣ-Ṣan'ânî: On the authority of Yazîd Ibn Yazîd Ibn Jâbir: On the authority of Mak'hûl: with this *Isnâd*, similar to it. Abû 'Îsâ said: "This is a '*Gharîb*' *Ḥadīth*." <sup>6</sup>

<sup>6</sup> "*Al-Jâmi'*" by At-Tirmithî (3,152)

From these narrations, we see that there is confusion in the body of the *Ḥadīth*, as the same *Ḥadīth* was narrated with reference to the treasure being: “*Scrolls of knowledge which their father hid for them.*”, as was mentioned earlier.

And it has come with the exact same chain as well: From Al-Walīd Ibn Muslim from Yazīd Ibn Yūsuf aṣ-Ṣan’ānī from of Yazīd Ibn Yazīd Ibn Jābir from Mak’hūl from Umm ad-Dardā’ from Abud-Dardā’ from the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

There is also *Idhṭirāb* in chain in this second narration, as is evident from what At-Tirmithī mentioned, that the first chain is Ja’far Ibn Muḥammad Ibn Fudhayl al-Jazarī from Ṣafwān Ibn Ṣāliḥ from Al-Walīd Ibn Muslim from Yazīd Ibn Yūsuf aṣ-Ṣan’ānī from Mak’hūl from Umm ad-Dardā’ from Abud-Dardā’ from the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

And in the second chain, it is Al-Ḥasan Ibn ‘Alī al-Khallāl from Ṣafwān Ibn Ṣāliḥ from Al-Walīd Ibn Muslim from Yazīd Ibn Yūsuf aṣ-Ṣan’ānī from of Yazīd Ibn Yazīd Ibn Jābir from Mak’hūl from Umm ad-Dardā’ from Abud-Dardā’ from the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

We see that Yazīd Ibn Yūsuf aṣ-Ṣan’ānī mentioned he narrated it from of Yazīd Ibn Yazīd Ibn Jābir from Mak’hūl one time, and another time that he got it directly from Mak’hūl.

**B.** Al-Bazzār (d. 292 H.) narrated another *Ḥadīth*, saying:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ قَالَ: نَا بِشْرُ بْنُ الْمُنْذِرِ قَالَ: نَا الْحَارِثُ بْنُ عَبْدِ اللَّهِ الْيَحْصِي عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقُتَيْبِيِّ عَنْ ابْنِ حُجْرَةَ عَنْ أَبِي ذَرٍّ رَفَعَهُ قَالَ:

Ibrāhīm Ibn Sa’īd al-Jawharī told us, saying: Bishr Ibn al-Munthir informed us, saying: Al-Ḥārith Ibn ‘Abdillāh al-Yaḥṣabī informed us: On the authority of ‘Ayyāsh Ibn ‘Abbās al-Qitbānī: On the authority of Ibn Hujayrah: On the authority of Abū Tharr who raised it (to the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying:

"إِنَّ الْكَنْزَ الَّذِي ذَكَرَ اللَّهُ فِي كِتَابِهِ لَوْحٌ مِنْ ذَهَبٍ مُصَمَّتٍ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدَرِ لَمْ نَصَبْ وَعَجِبْتُ لِمَنْ ذَكَرَ النَّارَ لَمْ يَصْحَكَ وَعَجِبْتُ لِمَنْ ذَكَرَ الْمَوْتَ لَمْ يَغْفَلَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ."

*"Indeed, the treasure which Allāh Mentioned in His Book was a tablet of undecorated gold (engraved with): 'I am amazed by one who is certain of predestination; why he would become distressed. And I am astonished by one who remembers the Fire; why he would laugh. And I am astonished by one who remembers death; why he would be heedless. There is no deity worthy of worship except Allāh; Muḥammad is the Messenger of Allāh.'"*<sup>7</sup>

This *Ḥadīth* is extremely weak, and what follows are its defects:

<sup>7</sup> "Musnad al-Bazzār" 9/454

1. It contains Al-Ḥārith Ibn ‘Abdillâh al-Yaḥṣabî who is “*Majhûl* (Unknown)”.

I have not found anyone who mentioned any *Jarḥ* or *Ta’dîl* about him.

And the only person I have found who narrated from him was Bishr Ibn al-Munthir.

And after mentioning this *Ḥadîth*, Al-Haythamî said: “It contains Bishr Ibn al-Munthir on the authority of Al-Ḥārith Ibn ‘Abdillâh al-Yaḥṣabî and I do not know them.”<sup>8</sup>

2. It also contains Bishr Ibn al-Munthir.<sup>9</sup> He is truthful but there are mistakes in his *Aḥâdîth*.

Abû Ḥâtim ar-Râzî (d. 277 H.) said: “He is truthful.”

And Al-‘Uqaylî (d. 322 H.) said: “There are mistakes in his *Aḥâdîth*.”

As for the *Aḥâdîth* of ‘Abdullâh Ibn ‘Abbâs himself, رَضِيَ اللَّهُ عَنْهُمَا, then they are the following:

3. Ibn Jarîr (d. 310 H.) said:

حَدَّثَنِي مُحَمَّدُ بْنُ سَعْدٍ قَالَ: ثَنِي أَبِي قَالَ: ثَنِي عَمِّي قَالَ: ثَنِي أَبِي عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ: {وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا} قَالَ: "كَانَ تَحْتَهُ كَنْزٌ عَلَيَّ".

“Muḥammad Ibn Sa’d told me, saying: My father told me, saying: My uncle told me, saying: My father told me: On the authority of his father: On the authority of Ibn ‘Abbâs: {...and there was beneath it a treasure for them...}: “Beneath it was a treasure of knowledge.”

This *Ḥadîth* is extremely weak, if not fabricated. And what follows are its defects:

1. It contains Muḥammad Ibn Sa’d who is Muḥammad Ibn Sa’d Ibn Muḥammad Ibn al-Ḥasan Ibn ‘Aṭīyah. At best, his *Ḥadîth* would be considered Ḥasan.

Ad-Dâraquṭnî (d. 385 H.) said: “*Lâ Ba’s Bih* (There is no problem with him)” and *Al-Khaṭīb* al-Baghdâdî (d. 463 H.) said: “He was *Layyin* (Laxed) in *Ḥadîth*.”

2. “My father” refers to Sa’d Ibn Muḥammad Ibn al-Ḥasan Ibn ‘Aṭīyah. He is extremely weak.

*Imâm* Aḥmad (d. 241 H.) said: “And he was not from amongst those who were worthy to write from and he was not at a status for that.”<sup>10</sup>

<sup>8</sup> “*Majma’ az-Zawâ’id Wa Manba’ al-Fawâ’id*” by Al-Haythamî 7/54

<sup>9</sup> “*Al-‘Ilal*” by Ibn Abî Ḥâtim 3/308 and “*Adh-Dhu’afâ’ al-Kabîr*” by Al-‘Uqaylî 1/141

<sup>10</sup> “*Târîkh Baghdâd*” by *Al-Khaṭīb* al-Baghdâdî 9/127

3. “My uncle” refers to Al-Ḥusayn Ibn al-Ḥasan Ibn ‘Aṭiyyah. He is also extremely weak.<sup>11</sup>

He was declared “*Dha’îf* (Weak)” by Muḥammad Ibn Sa’d (d. 230 H.), Yaḥyâ Ibn Ma’în (d. 233 H.), Abû Ḥâtim ar-Râzî (d. 277 H.) and An-Nasâ’î (d. 303 H.).

Ibn Ḥibbân (d. 354 H.) said he is “*Munkar al-Ḥadîth* (Objectionable concerning *Ḥadîth*).”, and mentioned that it is not allowed to use him as proof in *Ḥadîth*.

4. “My father” refers to Al-Ḥasan Ibn ‘Aṭiyyah, who is weak.<sup>12</sup>

Yes, Yaḥyâ Ibn Ma’în (d. 233 H.) said: “There was no problem with him.”

However, Al-Bukhârî (d. 256 H.) said: “He is not really.” Meaning, he is not that reliable.

And he was declared “*Dha’îf* (Weak)” by Abû Ḥâtim ar-Râzî (d. 277 H.).

And Ibn Ḥibbân (d. 354 H.) said he is “*Munkar al-Ḥadîth* (Objectionable concerning *Ḥadîth*).” And he also said: “The *Aḥādîth* of ‘Aṭiyyah are not pure.”

5. “His father” refers to ‘Aṭiyyah Ibn Sa’d. He is also weak.<sup>13</sup>

Yes, Muḥammad Ibn Sa’d said (d. 230 H.): “He is trustworthy, *In Shâ’ Allâh*.”

And Yaḥyâ Ibn Ma’în (d. 233 H.) said: “*Ṣâliḥ*.”

However, Yaḥyâ Ibn Ma’în (d. 233 H.) also said: “He is weak. However, his *Ḥadîths* are written.”

And Abû Zur’ah ar-Râzî (d. 264 H.) said he is: “*Layyin* (Laxed).”

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<sup>11</sup> The following and other information can be found in the following references: “*Aṭ-Ṭabaqât al-Kubrâ*” by Muḥammad Ibn Sa’d 7/331; “*Al-Jarḥ Wat-Ta’dîl*” by Ibn Abî Ḥâtim 2/48; “*Al-Majrûḥîn Min al-Muḥaddithîn*” by Ibn Ḥibbân 1/246; “*Târîkh Baghdâd*” by Al-Khaṭîb al-Baghdâdî 8/552

<sup>12</sup> The following and other information can be found in the following references: “*Târîkh Yaḥyâ Ibn Ma’în*” by Ad-Dawrî 2/115; “*At-Târîkh al-Kabîr*” by Al-Bukhârî 2/301; “*Al-Jarḥ Wat-Ta’dîl*” by Ibn Abî Ḥâtim 3/26; “*Ath-Thuqât*” 6/170 & “*Al-Majrûḥîn Min al-Muḥaddithîn*” 1/234 both by Ibn Ḥibbân; “*Adh-Dhu’afâ’ Wal-Matrûkûn*” by Ibn al-Jawzî 1/205

<sup>13</sup> The following and other information can be found in the following references: “*Aṭ-Ṭabaqât al-Kubrâ*” by Ibn Sa’d 6/304; “*Târîkh Yaḥyâ Ibn Ma’în*” by Ad-Dawrî 2/406; “*Min Kalâm Abî Zakariyyâ Yaḥyâ Ibn Ma’în Fir-Rijâl*” by Ibn Ṭahmân pg. 84; “*Su’âlât Ibn al-Junayd*” pg 331; “*Al-’Ilal Wa Ma’rifat ar-Rijâl*” by Aḥmad Ibn Ḥanbal 1/548; “*At-Târîkh al-Kabîr*” 4/83, 5/122, 7/8; “*At-Târîkh aṣ-Ṣaghîr*” 1/236, 267, 291-292 both by Al-Bukhârî; “*Aḥwâl ar-Rijâl*” by Al-Jawzajânî pg. 72; “*Al-Kunâ Wal-Asmâ’*” by Muslim Ibn al-Ḥajjâj 1/219; “*Su’âlât al-Âjurri Li-Abî Dâwûd*” pg. 105; “*Al-Ma’rifah Wat-Târîkh*” by Ya’qûb al-Fasawî 1/537 & 2/659; “*Adh-Dhu’afâ’ Wal-Matrûkûn*” by An-Nasâ’î pg. 85; “*Adh-Dhu’afâ al-Kabîr*” by Al-Uqaylî 3/359; “*Al-Jarḥ Wat-Ta’dîl*” 6/382; “*Al-Majrûḥîn Min al-Muḥaddithîn*” by Ibn Ḥibbân 2/176; “*Târîkh Asmâ’ ath-Thuqât*” by Ibn Shâhin pg. 148; “*Al-Kâmil Fî Dhu’afâ’ ar-Rijâl*” by Ibn ‘Adî 7/84; “*As-Sunan*” 4/39 by Ad-Dâraqutnî; “*Muwaḍḍih Awhâm al-Jamî’ Wat-Tafrîq*” by Al-Khaṭîb al-Baghdâdî 1/310-311; “*Adh-Dhu’afâ’ Wal-Matrûkûn*” by Ibn al-Jawzî 2/180

And Abû Dâwûd (d. 275 H.) said: "He is not one who is relied upon."

And Abû Hâtim ar-Râzî (d. 277 H.) said: "His *Ḥadîth* are written."

And As-Sâjî (d. 307 H.) said: "He is not proof."

And Ibn Hibbân (d. 354 H.) said: "It is not allowed to use his *Ḥadîth* as proof nor to write his *Ḥadîth*, except as a means of astonishment."

And Ibn 'Adî (d. 365 H.) said: "Despite his weakness, his *Ḥadîth* are written."

And he was declared weak by Yaḥyâ Ibn Sa'îd al-Qaṭṭân (d. 198 H.), Aḥmad Ibn Ḥanbal (d. 241 H.), Al-Jawzajânî (d. 279 H.), An-Nasâ'î (d. 303 H.) and Ad-Dâraquṭnî (d. 385 H.).

D. And Ibn Jarîr (d. 310 H.) also said:

حَدَّثَنَا ابْنُ حُمَيْدٍ قَالَ: ثَنَا سَلَمَةُ قَالَ: ثَنَا ابْنُ إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ عُمَارَةَ عَنِ الْحَكَمِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ: "مَا كَانَ الْكَنْزُ إِلَّا عِلْمًا."

Ibn Ḥumayd told us, saying: Salamah told us, saying: Ibn Is'hâq told me: On the authority of Al-Ḥasan Ibn 'Umârah: On the authority of Al-Ḥakam: On the authority of Sa'îd Ibn Jubayr: On the authority of Ibn 'Abbâs that he used to say: "The treasure was nothing but knowledge."

This *Ḥadîth* is extremely weak, if not fabricated. And what follows are its defects:

1. It contains Ibn Ḥumayd, who is Muḥammad Ibn Ḥumayd ar-Râzî.<sup>14</sup>

He was accused of lying by Is'hâq Ibn Manṣûr al-Kawsaj (d. 251 H.), Abû Zur'ah ar-Râzî (d. 264 H.), Muḥammad Ibn Muslim Ibn Wârah (d. 265 H.), Fadhlak ar-Râzî (d. 270 H.), Abû Hâtim ar-Râzî (d. 277 H.), 'Abdur-Raḥmân Ibn Yûsuf Ibn Kharrâsh (d. 283 H.), Ṣâliḥ Ibn Muḥammad Jazarah (d. 293 H.), An-Nasâ'î (d. 303 H.).

Yes, *Imâm* Aḥmad accepted him, however, Ibn Khuzaymah (d. 311 H.) was asked about this and he said: "He did not know him. Had he known him as we do, he would not have praised whatsoever." This is particularly true considering the Scholars from his own area accused him of lying; namely, Muḥammad Ibn Muslim Ibn Wârah (d. 265 H.), Fadhlak ar-Râzî (d. 270 H.), Abû Hâtim ar-Râzî (d. 277 H.) and Abû Zur'ah ar-Râzî (d. 264 H.). Likewise, Ibn Khuzaymah (d. 311 H.), who travelled there as well. As for Yaḥyâ Ibn Ma'în accepting him, then Ibn Abî Hâtim

<sup>14</sup> The following and other information can be found in the following references: "At-Târikh al-Kabîr" 1/69 and "At-Târikh as-Ṣaghîr" 2/386, both by Al-Bukhârî; "Aḥwâl ar-Rijâl" by Al-Jawzajânî pg. 350; "Al-Kunâ Wal-Asmâ" by Muslim Ibn al-Ḥajjâj 1/506; "Al-Ma'rifah Wat-Târikh" by Ya'qûb al-Fasawî 1/167, 234, 235, 557, 2/162, 175 & 3/332; "Adh-Dhu'afâ' al-Kabîr" by Al-'Uqaylî 4/61; "Al-Majrûḥîn Min al-Muḥaddithîn" by Ibn Hibbân 2/303-304; "Al-Jarḥ Wat-Ta'dîl" by Ibn Abî Hâtim 7/232

narrated from his father that Yahyâ Ibn Ma'în asked him about Muḥammad Ibn Ḥumayd and why they disliked him. He then explained why and Yahyâ regretted having taken from him.

**2. It also contains Salamah, who is Salamah Ibn Rajâ'.<sup>15</sup>**

He was a truthful but weak narrator. He had many mistakes and contradictions and would narrate *Aḥādīth* which no one else did. This was mentioned by Ibn 'Adî (d. 365 H.) and Ad-Dâraquṭnî (d. 385 H.). Likewise, Yahyâ Ibn Ma'în (d. 233 H.) said: "He is nothing." And An-Nasâ'î (d. 303 H.) weakened him.

**3. And it also contains Al-Ḥasan Ibn 'Umârah. Who is *Matrûk* (Abandoned).<sup>16</sup>**

He was declared such by 'Amr Ibn 'Alî al-Fallâs (d. 249 H.), Aḥmad Ibn Ḥanbal (d. 241 H.), Ya'qûb Ibn Shaybah as-Sadûsî (d. 262 H.), Abû Zur'ah ar-Râzî (d. 264 H.), Muslim Ibn al-Ḥajjâj (d. 265 H.), Abû Ḥâtim ar-Râzî (d. 277 H.), An-Nasâ'î (d. 303 H.), As-Sâjî (d. 307 H.), Ad-Dâraquṭnî (d. 385 H.), And As-Sâjî said: "The People of *Ḥadīth* formed consensus upon abandoning his *Aḥādīth*."

**Conclusion:**

From the preceding, it is evident that there is nothing confirmed from the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, or any of the *Ṣaḥâbah*, رَضِيَ اللَّهُ عَنْهُمْ, to support the opinion that the treasure referred to in *Sûrat al-Kahf* was not wealth. Likewise, the Arabic language supports it being wealth.

And Allâh Knows Best.

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<sup>15</sup> The following and other information can be found in the following references: "*Târîkh Yahyâ Ibn Ma'în*" by Ad-Dawrî 2/224; "*At-Târîkh al-Kabîr*" by Al-Bukhârî 4/83; "*Adh-Dhu'afâ al-Kabîr*" by Al-'Uqaylî 2/149; "*Al-Jarḥ Wat-Ta'dîl*" by Ibn Abî Ḥâtim 4/160; "*Ath-Thuqât*" by Ibn Ḥibbân 8/287; "*Al-Kâmil Fî Dhu'afâ ar-Rijâl*" by Ibn 'Adî 4/385; "*Su'âlât al-Ḥâkim Lid-Dâraquṭnî*" by Al-Ḥâkim An-Naysâbûrî pg. 218

<sup>16</sup> The following and other information can be found in the following references: "*Al-'Ilal Wa Ma'rifat ar-Rijâl*" by Imâm Aḥmad 1/337; "*At-Târîkh al-Kabîr*" 2/303, "*At-Târîkh aṣ-Ṣaghîr*" 2/117 & "*Adh-Dhu'afâ aṣ-Ṣaghîr*" pg. 49 all three by Al-Bukhârî; "*Aḥwâl ar-Rijâl*" by Al-Jawzajânî pg. 62; "*Al-Kunâ Wal-Asmâ'*" by Muslim Ibn al-Ḥajjâj 2/732; "*Al-Jâmi'*" by At-Tirmithî 3/22; "*Al-Ma'rifah Wat-Târîkh*" by Ya'qûb al-Fasawî 2/707, 745 & 3/34, 64; "*Adh-Dhu'afâ*" by Abû Zur'ah 64; "*Târîkh Wâsiṭ*" by Abul-Ḥasan Baḥshal 79, 185, 218; "*Adh-Dhu'afâ Wal-Matrûkîn*" by An-Nasâ'î pg. 33; "*Akḥbâr al-Qudhâh*" by Wakî' Ibn al-Jarrâḥ 2/192, 3/153, 164, 245-248, 282, 326; "*Adh-Dhu'afâ al-Kabîr*" by Al-'Uqaylî 1/237; "*Al-Jarḥ Wat-Ta'dîl*" by Ibn Abî Ḥâtim 3/27; "*Al-Majrûḥîn Min al-Muḥaddithîn*" by Ibn Ḥibbân 1/229; "*Al-Kâmil Fî Dhu'afâ ar-Rijâl*" by Ibn 'Adî 3/93; "*Adh-Dhu'afâ*" 3/150; "*Al-'Ilal*" 4/172 & "*As-Sunan*" 2/258, 263, 268, 269, 3/20, 4/27, 115 all three by Ad-Dâraquṭnî; "*Târîkh Baghdâd*" 7/345 & "*As-Sâbiq Wal-Lâḥiq*" 194 both by Al-Khaṭīb al-Baghdâdî